Lutheran Herald

Religious News Service Photo

THOU HAST MADE SUMMER AND WINTER
Psalm 74:17

036

UME XXXVII MINNEAPOLIS, MINN., JANUARY 13, 1953 NUMBER 2

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

Within the E.L.C.

PERSONS

The Rev. A. Martin Eidbo, formerly of North Richland, Wash., was Dec. 7 installed as pastor of First Lutheran Church, Kennewick, Wash. His predecessor, **the Rev. P. J. Luvass,** has retired from the parish ministry and will continue to reside in Kennewick.

The Rev. Arthur O. Wigdahl, formerly of Green Bay, Wis., was Dec. 14 installed as pastor of Our Saviour's Church, Bremerton, Wash. Later in the day the congregation tendered him and his family a reception.

The Rev. S. E. Vevang, since 1945 pastor at Galesville, Wis., began early this year organizing a new church in the Rainier Beach section of Seattle, Wash. A parsonage has been secured for this new parish in the making.

The Rev. Vernon E. Holte, Kathryn, N. Dak., has accepted a call to develop a new Home Mission field in Madras, Ore. He will begin this new work about the middle of February.

The following are new members of the board of trustees of Pacific Lutheran College, Parkland, Wash. Pastors A. W. Nelson, Silverton, Ore., and O. K. Davidson, Tacoma, Wash., also Mrs. Milton Nesse, Everett, Wash., all of them members of the ELC, and Kenneth Erickson, Portland, Ore., and the Rev. Philip Ellman, Berkeley, Calif., of the Augustana Church.

The Rev. J. H. Myrwang, Silvana, Wash., gave at the December meeting of the North Puget Sound Circuit pastors a translation of a series of articles on the pastor's devotional life recently written by Dean C. Skovgaard-Petersen of Denmark. At the same meeting **Dr. H. L. Foss,** president of the Pacific District, presented an outline for the Christmas morning sermon.

The Rev. David Boxrud, formerly of Pierre, S. Dak., was installed Jan. 11 as pastor of Trinity Church, Evanston, Ill.

The Rev. O. G. Birkeland, Whitehall, Wis., was recently highly commended in a letter from the national headquarters of the American Legion to Dr. Martin Anderson, president of the Eastern District, for outstanding work done as past national American Legion chaplain in connection with the Legion's "Back to God Movement."

The Rev. N. E. Benson, Scobey, Mont., has accepted a call to Galesville, Wis., and will move there after Easter.

The Rev. I. O. Kronstad, pastor of St. John Church, Sioux City, Iowa, since 1946, has accepted a call to Bethany Church, Minneapolis, Minn.; he will move about April 22.

The Rev. H. M. Lybeck, Duncombe, Iowa, will move Feb. 15 to his new parish, Ulen, Minn.

Dr. Rolf A. Syrdal, executive secretary of the Board of Foreign Missions, gave four lectures on "Missions in a World of Tensions" at the midwinter convocation Jan. 6-9 at Luther Theological Seminary, Saskatoon, Sask. Other speakers at the convocation were **Dr. Casper B. Nervig,** Williston, N. Dak., who lectured on "Meeting Modern Heresies," "Teaching the Bible in the Parish," and "The Problem of the Lodge," and also **Dr. O. K. Storaasli** of the Seminary faculty, whose topic was "The Pastor in His Study."

The Rev. Harry R. Gregerson, pastor of East Side Church, Sioux Falls, S. Dak., is undertaking, at the request of President Aasgaard, a 60 days preaching mission at various American air bases during the months of January and February, under government auspices. The bases to be visited are located on the Bermuda and the Azore Islands and at various places in northern Africa.

Dr. George Aus, professor of dogmatics at Luther Theological Seminary, St. Paul, was the main speaker at an all-Lutheran Bible conference held Jan. 4-8 in Los Angeles, Calif., under the auspices of the California Lutheran Bible School, a branch of the Minneapolis Lutheran Bible Institute. He also spoke daily during his stay in Los Angeles at the Bible School.

The Rev. Glennis Knutson, Sioux Rapids, Iowa, will begin about Feb. 1 the work of organizing a new congregation in the Sterling Addition of Austin, Minn. A parsonage has been purchased by the Home Mission Board.

The Rev. A. L. Swenson, pastor of St. Olaf Church, Austin, Minn., has recently been appointed a member of the ELC Commission on Evangelism.

The Rev. Carl F. Turmo, u
cently pastor at Maddock, N. D
gan Jan. 1, his duties as dire
public relations and stewardsh
the Lutheran Welfare Society o
Dakota. He has his headqua
Fargo, N. Dak.

Miss Ruth Wickney, a grad
St. Olaf College, formerly branc
tor of the Lutheran Welfare So
Iowa, is now directing the cas
department of the Lutheran
Society of North Dakota.

Master Sergeant Frederick A.
lin, USAF, whose 26th Air D
choir sang a Christmas concer
CBS coast-to-coast broadcast De
a member of Good Shepherd
Levittown, N. Y.

The Rev. Marcus Gravdal, Ha
Minn., is the new president of th
cordia College Alumni Associati

Sigurd S. Reque, professor e
at Luther College, Decorah, Iow
given a testimonial dinner at
lege Dec. 11, 1952. He has sp
years in teaching at Luther Col

DISTRICTS

Eastern

Chicago, Ill. Edison Park
parish of the Rev. A. Gordon
has concluded a seven week fi
campaign to expand its churc
Christian education facilities. Th
paign which had as its goal the
of $150,000, closed with a 24%
subscription, cash and pledges
$186,000. During 1951 a sum
000 was raised. Parish chairman
campaign was Paul Johnson. Co
tion work on the added facilit
now begun. This church is bro
ing its entire nine o'clock
morning service over radio
WOPA-AM and FM.

Madison, Wis. A candlelight
was held Dec. 7 in Trinity
parish of the Rev. R. G. Borgwa
its 60 voice a cappella choir, d
by Prof. Frederic Hilary. Porti
the concert were broadcast a wee
over station WHA. On Sunday
30, the church received 21 new
bers by adult confirmation; of the

(Continued on

LUTHERAN HERALD O. G. Malmin,
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, Nev
Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing H
South 4th Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E.
Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as sec
matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March
Department Editors: Foreign Missions, Rolf A. Syrdal; Brotherhood, C. E. Johnson; Women's
Federation, Mrs. Reuben Lysne; Books, Ingeborg Stolee. Printed in the United States of Am
Augsburg Publishing House, Minneapolis 15, Minnesota.

ME XXXVII . . . NUMBER 2
eapolis, Minn., Jan. 13, 1953

Lutheran Herald

ne "Whatsoever" Prayer

Mrs. Casper Brenden

ver is the soul's sincere desire"—prayer is the 's communion with God. It is the direct link veen ourselves and our Savior. It is the means reby we fully surrender ourselves to the influence he Holy Spirit. To be a Christian is a serious k. Fears, doubts, worry, and anxiety—a veritable dora's box of satanic imps—are ever assailing us. world in her most gracious person is never an one to live with. Glamour of worldly wealth, uit of selfish interests blind the most spiritual

we are prone to reverse the order of our prayer We ask for temporal prosperity—health and th for ourselves and our children. Oh, terrible Have we forgotten or never learned the divine ept, "But seek ye *first* the kngdom of God, and righteousness; and all these things shall be added you"? When we are in danger of mortal hurt, ry for help, rather than ask forgiveness of our and true guidance for our erring souls. When children are at death's door and we pray fervent- r their speedy recovery, do we as fervently pray, y will be done"? Do we pray for their souls' sal- on and that love for the Savior may always burn bright, pure flame?

us Christ, the man of prayer, knew the secret of tual supplication. In I John 5:4 we have this mise, "This is the confidence that we have in , that if we ask anything according to His will, heareth us." In this bewildered world, with its erous disasters and impending threats of awful ic destruction, Satan chortles with glee that he worry and frighten people. Someone said, "The reliable antidote for worry is prayer." Through er is the soul spiritually refreshed and given age to withstand evil. Worry changes into con- ; fear dissolves, and within us there is the per- fectness of peace. The poet aptly described the place of prayer:

There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say "Arise!"
To dying captives held in chains of night.
There is a place where thou canst reach the store.
Of hoarded gold and free it for the Lord.
There is a place upon some distant shore
Where thou canst send the worker of the Word.
There is a place where heaven's resistless power
Responsive moves to thine insistent plea.
There is a place—a silent trusting hour—
Where God Himself descends and fights for thee.
Where is that blessed place—dost thou ask where?
O Soul, it is the secret place of prayer.

"And all things whatsoever ye shall ask in prayer, believing ye shall receive." *Whatsoever*—a word so vague and incomprehensible, yet so vast and all embracing that millions of people never know and other millions will strive bravely and vainly to understand its meaning. There is One who understood and still understands. If we will only ask Him, He will help us. "All things" and "whatsoever" are so linked that mere man forgets the power that motivates and brings to culmination the things we desire and for which we ask.

A true Christian comes to God with a contrite heart and humble spirit; he kneels and talks to the Father. Why? Because of faith, the power behind the urge to pray. The supplicant knows God will listen and that God will answer. The answer may not come today nor yet tomorrow. In due season—possibly years from the moment of asking—God will answer. Faith in Jesus is the power that generates Christian love through prayer and close communion with our Lord. If we have faith, we need never say "we don't know," "we think," "maybe," or "perhaps." We say with triumph, with thankfulness, with reverence, "we know."

Are all things that we ask good for us? We are like foolish children so often. The poor man prays for riches and freedom from burdensome debt. He is tired of trying to make ends meet. The rich man

prays for happiness, health, and less responsibility. A father prays that his son may grow tall and wax strong. A mother prays that her children may grow in grace and wisdom. The son prays for success—the daughter for happiness in a home or in a career. A nation prays for deliverance and wise leadership. Rich and poor, high and low—yea, all types are unceasing in their petitions. In all the types, how many or which ones knew the real meaning of *whatsoever?*

What then should we pray for? First, forgiveness of our sins. Second, we should ask God to accept our grateful, humble thanks for all that He through the Son and Holy Spirit has accomplished in our behalf. Third, that God's will may be done—that whatsoever happens, somewhere hidden in the maze of activity and circumstance, events will form spiritual advantage. Selfish desires fade, and w God's help in the cause of our neighbor—our bor whom we judged so harshly moments h The Holy Spirit echoes gently, "Judge not th be not judged." Let our plea of "whatsoever in name" include a prayer for wisdom, understan tolerance, forgiveness—not for ourselves alon for all others. It is easy and natural to pray fo loved ones. Let us not ignore those of the indif and hardened heart.

The perfect prayer, as every one knows (or to know) is Jesus' own—the Lord's Prayer. M never be guilty of repeating it. Let us pray it, it, live it, and ask God's blessing on the "w evers" we bring to His attention.

The Order of St. Andrew

Peter A. Tho

Gold Nuggets" is the name of our district Brotherhood paper. Through it Axel Lundring is making a strong attempt at sparking the zeal of pastors and laymen towards our Brotherhood movement in the California District.

Deep in a corner of the publication was a notice to this effect—do you have any ideas or suggestions for a new set-up, a new name or program that might capture the interest of our laymen and harness them as never before?

For awhile now I have been working over a plan in my mind which I am sure will meet with some derision and criticism, but nevertheless I'd like to share it at this time.

Is the aim of work among our laymen to increase their effectiveness as Christians? Then our programs should instruct them in the faith. Are we interested in convincing single men and fathers that they should be "priests" in the home? Then our program should show them how. Are we concerned that the leadership in our congregations and the synodical church body should be sold on the truth of the Gospel as we teach it? Then they should be informed of our stand and their responsibilities.

This is the plan as I've envisioned it so far:

(1) *The Name*

We should organize our men first, into a society that by the nature of its Scriptural background is masculine and vigorous. It should have a sense of respect and high calling associated with it. Even as the Call of the Church prompts humans to realize that it is a fellowship different from other community organizations, so this organization of men s be brought to realize that it is different in pu from other social clubs.

The name that stuck to my heart for the las years as a possibility is "THE ORDER OF ST DREW." Scripture shows Andrew as one who after his brother to bring him to Jesus, his Sa The Word further shows him, under Christ, spiritual relationship with a young lad. A more culine and service-like, yet Scriptural conno would be hard to find in a name for a men's o zation. The name has dignity, could engend spect, and could be established as a solid move of Christ-value in the Church at large.

(2) *The Membership*

As we hold adult instruction classes to pr new folks for membership in our congregatio there should be instruction for everyone as me ship in The Order of St. Andrew. This could sist of three parts.

(a) *The Priest Level of Humility—Timothy*

This course of instruction in about five parts v prepare men in: personal Christianity; the assu of Christ's presence in their lives; and the pre tion of Him in their daily lives. It should acce man's place as a "priest" in his home; in devo Bible teaching, and responsibility for the faith family. It should give him methods, practices means to perform this "priesthood" as a bel This level would be open to all men, Luther not, and upon its completion, a confession of

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rform these things would make one a member e Order.

The Advocate Level of Humility—Peter

on completion of the "Priest" level, this course d be a course in instruction of the cardinal ings of the faith as expressed in Lutheranism. lar to adult confirmation, though geared for only, it would give them a working knowledge mbolics and apologetics. As Peter says—"a rea- for their faith. On the basis of this course, non- erans could be admitted to membership of the regation sponsoring the local branch of the r. These men would be the voting membership e Order.

The Servant Level of Humility—Paul

ith the two previous levels completed, this se would train for leadership. All officers of the regation, of the Order, and any delegates could hosen from among those men who had com- d all three levels of Humility and were members he congregation. The purpose of this course ld be to outline all duties of offices in the con- ation, synod, and the order; accentuate the ed privilege of being a responsible Christian; put mphasis on lay initiative, demonstrating such nels where it can occur. Briefing can be given t delegates' duties, the history of the synod and l congregation: What to do if asked to serve on ll committee, how to arrange for services if pas- is suddenly taken ill; all the technical things of Church, preparing leadership and expecting lead- ip.

lowing this indoctrination, which would be con- ous over the years as new men come along, regu- meetings could be of a seminar nature, two or e different groups studying special projects for r own particular talent sharpening. I can even alize study work being done among men prepar- them for work as lay ministers. The members he organization would meet from 7:30 to 8:30 his study, together with those completing the y of the three levels, and then during a short rmission go out and pick up invited guests as drews" should. Then could be held a short de- onal period, the business of the group, and a al fellowship, not so much in a game sense, as varies with the group, but in any way morally will create friendship. I feel the horizons are mited in such a program.

ut perhaps the cry of "LODGE" is going up ut now. I would like to point out to all that the ge system, as misdirected as we may know it to be, has proven itself to be man-getting. But our organization, "The Order of St. Andrew," would not be secret, neither would it have the "cart before the horse" theologically. Always the Gospel of Christ is preached first, and then men are given avenues of Christian expression. There is also no false sense of greater religiosity in the three levels; in fact, they are levels of humility and point out many of the great lessons of self-riddance that Jesus' life and teachings demonstrated.

If only Paul could stand here and say his great truth instead of me, *"If by any means"* we might bring souls to Christ. Strong Christian men put a congregation on a hill of light in their community. Might this be the something that will interest them in giving their souls and bodies completely to God?

Bible Camp Conference

At this time of year most Bible camps are forlorn, and apparently forgotten pieces of real estate. Except for occasional mention of week-end retreats, Bible camp does not make the news or the church bulletin.

In spite of such an appearance, the Bible camp movement is alive and not even in hibernation for the winter. Plans are being laid for next summer's schedule.

While local committees arrange faculty and study courses, wider plans are being laid also. A faithful, almost unknown group of consecrated leaders work and study and pray throughout the year to advance this program. The Church owes much to the zeal of this national Bible Camp Committee of The Evangelical Lutheran Church. Present committee members are the Rev. M. A. Braaten of Houston, Minnesota, Mr. Gordon Christianson of Chetek, Wisconsin, Mr. Albert Fagerholt of Hoople, North Dakota, the Rev. H. L. Obrestad of Tracy, Minnesota, and Mr. Dar Roa of Augustana Academy, Canton, South Dakota. The Rev. Oscar A. Anderson in his position as youth director of the Church is an ex officio member of the committee and the Rev. Carlyle W. Holte, associate youth director, serves as national Bible Camp Director.

The chief mid-winter concern of the Bible Camp Committee is the sponsoring of a conference for key personnel in the program. This year a one-day seminar in youth counseling will be held at Our Saviour's Lutheran Church in Minneapolis on January 20. Five men, with unusual gifts and training in this field, will lead the day's studies: the Rev. C. Richard Evenson, pastor of Woodlake Lutheran Church, Minneapolis; the Rev. Erman Lunder, instructor at

Lutheran Bible Institute; the Rev. F. M. Norstad, director of chaplaincy services of the Lutheran Welfare Society of Minnesota; Mr. Dar Roa, untiring Bible camp teacher and instructor at Augustana Academy, Canton, South Dakota, and the Rev. Merton Strommen, youth director of the Lutheran Free Church.

In a spirit of healthy self-criticism the Bible camp movement seeks to be a vital part of the Church's ministry to youth. Bible camp workers realize conscientious study must be made of youth's lems and Christ's answer. Techniques must b proved. More young people can and shou reached. As the hidden life of the lakeside trees to send new growth into summer's beauty, so th of our Bible camp movement waits and press ward an effective approach to youth in the na Christ, Beautiful Savior.

Sanctuary in Riga

Helen MacG

[Facts supplied by Mrs. Konstance Bergs, wife of the Lutheran Latvian Dean Bergs, at present in exile in Lond

Although there is no longer a British colony in Riga, their tiny church, St. Saviour's, is the only church still open for Lutheran worship in the center of Latvia's capital. The reason is that the Bolshevists assess taxation at so many roubles the square foot. Taxation on the enormous Lutheran churches is prohibitive, but comparatively light on the little church of St. Saviour's.

It seems fitting that the British church should offer religious sanctuary to present-day Latvians. Their Lutheran ancestors allowed the first British chaplain to preach under their great domes and spires before St. Saviour's was built.

It was in 1806 that British traders using the great harbor of Riga decided to levy an annual voluntary tax on the turnover of each British firm in the city. By 1829 enough money had been collected to pay for the appointment of a chaplain, the Reverend John Ellis. He had to wait twenty-nine years for a church of his own, and it was during that long period that he enjoyed the hospitality of the Latvian Lutheran churches.

Even when there was enough money with which to begin building a church on the beautiful site which had been bought on the banks of the river Daugava, the British found that because their funds had not been registered according to Russian law there was danger of the money being confiscated. Seven anxious years passed before permission could be obtained from St. Petersburg to begin building. Excavating the foundations was started, but a year later the Crimean war broke out. Work had to stop.

By 1857, the British were again at peace with Russia, and in that year the British consul laid the foundation stone of the little church which the traders were determined should be as much like a British church as possible. A shipload of earth was brought from Great Britain so that the foundations of St. Saviour's should be on British soil. All the red bricks and Bath stone used in the building wer brought from Britain. Even the churchyard wa out with a lawn, and trees, and flowers, like an lish garden.

In 1859, St. Saviour's was consecrated, an church was opened for worship before Christm that year. From then onwards, it became the of British life in Riga.

The church, plus the site, cost £15,000. Thi exclusive of the cost of the organ, the font, an seven stained-glass windows, which were gifts seating capacity was only 200, but the British c was small. The money left over after paying fo church was invested in Russian securities, an interest on these, plus £150 a year from colle and ship money, was sufficient to pay the ch a salary of £500, the organist £150, the verger and still have a surplus of £100 a year to help in need.

When the Russian revolution came, the Bolsh repudiated their liabilities. The British chur Riga was beggared. Although the Foreign Off London claimed the money owing to the ch the Soviet government ignored the claim. On real self denial was it possible for the British munity in Riga to keep their little church ope worship after 1917. The end of their struggle on July 1, 1941, when the Germans marched the city. But the British colony had already go

"One day," said my Latvian friend who is an in London, worshipping with her Lutheran co men once a month in the church of Holy T Holborn, which has given them hospitality, " the English return to Riga as sea and business they will get their church returned to them, and sound."

Not "if the English return" but "when," her being as strong as the faith which enabled St iour's to be built, and maintained.

ead of Minnesota 'elfare Society

Reverend Luthard O. Gjerde, executive secre- of the Lutheran Welfare Society of Wisconsin, been called to head the Lutheran Welfare So- of Minnesota. In his new position, he will eed the Reverend Henry J. Whiting, who goes Geneva, Switzerland, to head the Lutheran World ice Section of the Lutheran World Federation. astor Gjerde is a graduate of Augsburg College, neapolis (1933) and Augsburg Theological inary (1936). After his ordination he served a l parish of three churches in and near Rugby, th Dakota, for a period of ten years.

member of the board of directors of the Lu- an Welfare Society of North Dakota for five s, he became the assistant executive there in 1946. 948 he was appointed executive secretary of the eran Welfare Society of Wisconsin with head- rters in Milwaukee.

he budget for the Wisconsin Lutheran Welfare ety for 1953 is $263,000 as compared with $375,- for the Minnesota Lutheran Welfare Society.

uring the four years of Pastor Gjerde's adminis- on in Wisconsin the agency's income has dou- , child welfare services have been reorganized extended, Lutheran Resettlement Services have ed 800 Displaced Persons, and a number of area es have been operated throughout the state. astor Gjerde is chairman of the Midwest Region ne Lutheran Welfare Conference in America, a nber of the Commission on Social Relations of American Lutheran Conference, Chairman of Milwaukee Community Welfare Council's mmittee on Children's Agency Policy," member s "committee on unwed mothers and their children." He is also a member of the Advisory Committee to the Division for Children and Youth of the Wisconsin Department of Public Welfare and the committee on public and voluntary agency relationships.

Be a Nurse!

Carla Holtermann

A special appeal goes out at this time to Christian young women and young men to give earnest consideration to the nursing profession as a career. The need for nurses is staggering. In the U. S. A. it is estimated by the National Security Resources Board that by 1954 eighty-four thousand more graduate registered nurses will be needed. Hospitals everywhere are handicapped because of lack of nurses, and new hospitals are forced to postpone opening dates because of inability to staff their floors.

To a Christian, the call to nursing is given by Him who went about in Galilee preaching the Gospel of the Kingdom and healing all manner of sickness and all manner of diseases among the people—our Lord Jesus Christ.

The Christian nurse also recognizes her responsibility and privilege of sharing Christ with her patients by word of mouth. Today the Christian nurse is considered a member of the healing team, the doctor-chaplain-nurse team. Doctors are now admitting that religion has healing power. As peace is restored in a human heart, there is improved circulation and relaxed nerves. With the recognition that over 50 percent of patients are suffering from the effects of guilt or fear or hostility, the need of presenting Christ who can meet these enemies of the soul is great. To make the situation more tragic, it is estimated that only about 20 per cent of all patients brought to our hospitals ever receive any kind of spiritual help from hospital chaplains or parish pastors, mainly because so many people have no church connection, or such loose connections that no pastor is advised of their illness. This leaves 80 per cent of the patients as a mission field for the Christian nurse. Her words of faith and courage may be the only ones a patient may hear to relieve fears. Her prayers may be the only prayers uttered in his behalf. Her Christian affirmations may be the only help the patient will hear when plagued by guilt and discouragement.

In order that nurses may be encouraged to give more effective spiritual help to the sick, the National Lutheran Nurses Guild is seeking to line up courses as fast as possible in local communities in which clinically trained chaplains discuss with nurses the most effective way to approach the sick about spiritual matters. Many more Christian nurses are needed.

The Horse Can't Tell!

A pathetic story has been unfolding in Minneapolis recently. A little more than a year ago three young boys left their home to play and failed to return. They were traced to a bank of the Mississippi River. There the trail ended, except for a cap, identified as having been worn by one of them, found near by. Thorough search was without avail, and the police department wrote the incident off as one of those tragedies which do occur—three little boys drowned in a river which has not yet yielded up the bodies.

But the parents refuse to believe that their children are dead. They have dedicated themselves to an unending search for their lost boys. At intervals paid advertisements appear in the "Personals" column of the daily papers, all of them asking for information concerning the whereabouts of the boys. All of them reveal a forlorn hope that will not die, and each one tugs at the heartstrings of the reader, who realizes how truly forlorn that hope is.

Then the papers blossom forth with stories of a wonder horse which has occult powers to find missing persons and objects. At once comes a news item that now the bereft parents of the lost boys have taken renewed hope. They are communicating with the owner of the animal. They stand ready to make a long trip in order to ask, "Where are our boys?" Surely, the horse will know!

Half a million people probably read or heard the story, and probably not one of them smiled. Rather, in spite of wonder at the credulity of the father and mother, most of them marvelled anew at the quality of parental love, a love "stronger than death."

Would that parents had as deep a concern for the spiritual safety of their children! We do not know the parents in this story and know nothing of their religious beliefs. We are rather thinking of Christian parents in general, whose concern for the temporal welfare of their children is beautiful, but who do not seem fully to understand the wonder of having brought their children to God in Baptism. In Baptism we say, "Lord Jesus, take back this child Thou hast given us. Then let us receive it again from Thee, now a twice-holy charge." Then, whatever may happen, we as Christian parents will know that Jesus loved our child before we did; that He is strong where we are weak, wise where we are foolish.

Another disappointment awaits the parents of the three little boys. The horse just doesn't know and cannot tell. Better far to trust in Him of whom it was prophesied that "He will gather the lambs in His arms, He will carry them in His bosom"; in Him who said, "Let the children come to me, and do not hinder them."

EDIT

"It Deserves Applause"

When Lutherans belonging to National Luth Council bodies do a good job in the drives for ing for needy folks in other countries, we ta pretty much for granted. Our people have bee sponding to such appeals for so long that if, in segment of the country, they did *not* respond, would be news. The result of that point of vi that precious seldom any more does anyone tak thought to give a word of deserved praise.

Evidently the Lutherans of Wisconsin o themselves last fall in the clothing appeal. One er sent us a news story from a Madison paper w states that Wisconsin Lutherans collected 10 cars of clothing during the appeal. Another r sent us an editorial, also from a Madison paper *Wisconsin State Journal),* which we believe is w reprinting here in its entirety. Let its sentim addressed to the Lutherans of Wisconsin, app Lutherans wherever they are who deserve equa bute:

"Wisconsin's Lutherans have done a job of tremendous size and worth that it deserves app to match it.

"A year ago, working with the National Lu an Council embracing a number of Lutheran bo they collected eight carloads—167,625 pound clothing for world relief.

"This year, they've shipped 10 cars—27 pounds, 102,375 pounds more than last year. markable achievement.

"These church people collect the clothing, pa freight, pay for the processing, pay for the dist tion after the stuff is shipped overseas, and th is given to the needy (after case study) in We Germany, Yugoslavia, Palestine, and Korea.

"An amazed observer, checking the figures Madison (55,400 pounds this year), Marinette, waukee, Mineral Point, Eau Claire, Sheboygan, osha, Racine, and Oshkosh, asked a Madison theran pastor:

" 'But you don't have many Lutherans in places overseas, do you?'

" 'No,' the pastor answered, 'and we don't e to have. This is just Christian work, that's all.'

"The answer to remarkable things like mira

[I A L S

How NOT to Do It

[of the editor's rather painful memories is of
[l habit he fell into during the early days of his
[h ministry—that of speaking apologetically to
people concerning money for the Kingdom.
:, he could excuse himself on the ground that
people did not have much to give, what with
ght and depression. Nevertheless, the whole
oach was wrong. We wonder how many pastors
naking the same mistake today.

ie whole thing came forcibly to mind recently
n we read an appeal for more generous giving
ie Church in one of the exchange religious pa-
which comes to our desk. As an outstanding
nple of the wrong approach to a wonderful
ect, we reprint here a portion of the article:

hate to bring this up, but . . .

f you have noticed an added worried look on
ace of your pastor about this time of year, you
lay a bet that he is wrestling with the old prob-
of *Money*.

Ve priests don't like the subject of money any
e than you do, but money is one of those neces-
evils without which the Church cannot exist.

Many people consider contributions to the
rch just as charity, but they are terribly wrong.
tributions to the Church made according to your
ns are a matter of obligation.

The Church found it necessary to make a law
erning this matter. It reads as follows: 'The
commandment of the Church requires us to
ribute to the support of the Church.'

Examine your consciences very carefully on this
er. If you are a Catholic you must give to the
rch."

nd that, dear reader, we submit as a well nigh
ect example of how *not* to approach the subject
Christian Stewardship. The emphasis is not on
t particular Christian communion perpetrated
ve have seen a few to compare with it from
estant sources, too.

n't giving to the Lord an obligation, then? Of
se it is! The sin of the unconverted pocketbook
ry real. The weakness in the article is two-fold.
he first place, the approach is all wrong. The

(Continued on page 41)

Opportunity Unlimited

The Board of Home Missions held its annual meeting the first days of December, having advanced the meeting time from February for practical reasons. The editor was privileged to sit in on one of the sessions for about two hours. He came away, as usual, from that session—supplemented by conversations with board members, district presidents, and staff members—deeply convinced that this is "God's day in Home Missions" for The Evangelical Lutheran Church. Perhaps we have belabored the point of "Home Mission Opportunity Unlimited" these past years, something it is difficult not to do. To whatever else has been written here lately, may we add the following from the recent meeting of the Board:

The ten district presidents (who are also Home Mission superintendents) reported an aggregate of 94 unoccupied fields which have been assigned to us by the Regional Home Mission Committees of the National Lutheran Council. Since it is manifestly impossible for us to enter that many fields in 1953, they were asked to list those they considered *urgent*. After much heartsearching and deep study, they got the figure down to 50. Even that is beyond present possibilities. At long last, the board agreed that it would be possible to enter 30 fields during 1953. So the figure 94, first reduced reluctantly to 50, finally becomes 30—less than one third of the fields we really should occupy, and only 60% of those the district presidents rated "urgent."

We asked Executive Director Dybvig where the "bottleneck" is. Is it manpower? No, he stated that it would be possible to muster competent pastors to man all the fields. Is it income from the synodical budget for Home Missions? He replied that this did enter in as far as the highest figure, 94 fields, is concerned. However, as far as the "urgent" figure is concerned, he felt that the enlarged budget adopted by the Church for 1953 might make it possible to occupy 50 new fields. That left just one obstacle: Church Extension Fund money. To occupy 50 fields would require over three million dollars in loan money for acquiring property, erecting buildings, and caring for commitments already made. That sum is not in sight. Therefore the Home Mission Board reluctantly and of simple necessity must settle for 30 new fields to be occupied in 1953.

We pass this story along without comment. A little later in the year we shall have a special Home Mission issue of LUTHERAN HERALD which will present the entire picture. In the meanwhile, let's give some thought to how we as a Church can realize on "Home Mission Opportunity Unlimited."

The Miracle and Its Promise

Harold B. Kildahl

THE SECOND SUNDAY AFTER EPIPHANY

January 18, 1953

Text: John 2:1-11

This beginning of miracles" is a phrase that holds a great promise for Christian people. Christ was born. He lived. He grew in stature and wisdom and in favor with God and man. He loved and was an example to the lives of others. He died. He rose again. History is recorded in His life. But not only history. Promise is there too. I thank God for that phrase—and for the promise it holds.

It holds the promise of the mercy of God in the miraculous healing of lepers and the blind. It holds the promise of life's power over death at the tomb in Bethany. It holds the promise of divine authority over the winds and the waves. It holds the promise of food for five thousand on the hillside. It holds the promise of joyous life-giving power just outside the city of Nain. And it holds the promise of divine compassion for me and for my sins, for in the "beginning of miracles" is contained the promise of atoning love on the cross and the empty tomb of resurrection morning. The promise of life to me and to my soul is in the miracle at Cana of Galilee, for the power that was manifested and the glory that was revealed is the same power, the same glory, that my faith rests upon and upon which my soul is stayed in life and in eternity.

The last is to be seen in the first. The ending is to be found in the beginning. The miracle is not important because it caused water to become wine, and thus brought joy to the household. It is important because it was the first manifestation of the divinity of Jesus Christ and the first revelation of His divine power. This miracle, coupled with all the rest, points us to the last miracle and the final revelation of divine power—to that day when you and I by the grace of God shall "see Him as He is." For the promise of life in Jesus' name is built upon the love, the mercy, the power, and the grace of God, the means of our salvation.

"This beginning of miracles"—take that, friend. Take it into your very heart. Let it be the assurance of the promise the Lord has made that you, by the grace of God, shall through faith in Jesus Christ live and live eternally. Amen.

Projects for Special Support

Philip S. Dy

From time to time organizations, congregati and individuals desire to give special support to s project in Home Missions and ask for suggestio

Our first suggestion is that no one should special support to an individual project until he his congregation has given generously to the r lar benevolence program of the Church. More one of the best places for special benevolence gi is merely to give that much more to the Synod Budget. However, there is surely a legitimate p for "over and above" gifts for special activities of Church.

Next we suggest that there are special project each of the departments of the Church and that t also should be considered.

Then we gladly list some needs to be met in field of Home Missions.

(1) 18 Bibles for each new church established— one church $30; for 30 churches $900.

(2) 5 Sunday school books (plus a Teach Manual) for each grade in each new congregat established in one year—for one church $44.70; 30 churches $1,441.

(3) Full set of equipment supplied to one n congregation (a definite congregation may be c sen), including Bibles, Sunday school books, h naries, church record book, offering envelopes, l letins, and a year's subscription to LUTHERAN H ALD for each family in the first year—for one chu $312.57; for 30 churches $9,377.10.

(4) Hymnaries for each new church establish in one year—for one church $125; for 30 churc $3,750.

(5) Church record book for each new church tablished in one year—for one church $12.50; 30 churches $375.

(6) Offering envelopes for each new church tablished in one year—for one church $7.87; for churches $236.10.

(7) Bulletins for each new church established one year—for one church $12.50; for 30 churc $375.

(8) A year's subscription to LUTHERAN HERALD each family joining the new congregation in given year—$80 (estimate) for one church; for churches $2,400.

(9) Full set of equipment for all new congre tions in one year—$9,377.10.

(Continued on page

editations for the Family Altar

Joel Njus

TOWARD THE THIRD SUNDAY AFTER EPIPHANY

pistle: Romans 12:16-21 **The Gospel: Matthew 8:1-13**

Monday, January 19
N YOUTHFUL DAYS
Read Ecclesiastes 12:1-14

mber also your Creator in the your youth, before the evil days nd the years draw nigh, when ll say, "I have no pleasure in

e is a special glory about the days h. It is the time when the men- spiritual powers are backed up e abundant energy of a physically body. Each day is greeted with and the mechanics of living are le. But sooner or later the body less able to meet the demands of nd often becomes a constant source and trouble. Then life loses its nd death is greeted as a friend han a foe.

e understand the increased tempo in youth, we realize also that a program of spiritual nurture and is needed for our youth. The Bi- p movement has done a great work ing this need. It is a call to our people to remember God in the rs of life—in youthful days.

this work among us, O God.

+ +

Tuesday, January 20
A BURDEN OR A BLESSING
Read Isaiah 1:11-18

Come now, let us reason together, says the Lord: though your sins are like scarlet, they shall be white as snow.

Religious activities are not always evidences of true spiritual life. Through Isaiah, God told the people He was tired of all their meetings and offerings and feasts, because they were just a matter of outward form. Organizational work within a congregation can become wearisome to both God and man if they are merely an occasion for people to meet people rather than an occasion for people to meet God.

How about your Luther League? Is it a place where you meet God? What is the direction of the conversation? Is it just Mary talking to Joe, or God speaking to both? Is the fact of sin and your need of forgiveness mentioned and are you there pointed to the Cross of Christ as the answer to your need? The answers to these questions will determine whether your League is a burden or a blessing.

Dear God, when we assemble as Leaguers may it be to meet Thee. Amen.

+ +

Wednesday, January 21
VOLUNTEERS FOR THE LORD
Read Isaiah 6:1-8

And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me."

In a vision Isaiah had seen the glory of God. He had seen the Lord exalted above the whole earth in holiness and majesty. But Isaiah experienced something more than that—he experienced the grace of God that took away his guilt and forgave his sin. Then it was that he heard God's call to service, and he was quick to volunteer to go on the Lord's business.

God is calling today to those who have experienced His forgiveness to do His work. Perhaps you have been made aware of the need for workers among the young people of your congregation. God is looking for someone to do this work, of that you are sure. May He grant you the grace to say as Isaiah did, "Here I am! Send me." Don't worry about being too forward. If He doesn't want you, He will say no.

Dear God, may we heed Thy call to service. Amen.

+ +

Thursday, January 22
ONLY IN THE LORD
Read Isaiah 45:18-25

y in the Lord, it shall be said of righteousness and strength."

youth of today face a chaos of own making. God in creation the earth as a habitation for man h order, peace, and right should ut out of an orderly world, man de chaos. Forsaking God and His an has prayed to gods that cannot d served false gods of earthly pow- wealth. The resulting misery and ion are beyond human calculation. chaos man has made of the world red most graphically in war. The s destruction of life and property companies war is a stern reminder t happens when nations forsake the d. Many of our young people are rust into the midst of this chaos. re being exposed to the doctrine ght makes right. May we and they er that only in the Lord are right- s and strength to be found.

God, may the awful chaos of war s to place our trust in Thee only.

+ +

Friday, January 23
NUMBER ONE
Read Isaiah 51:1-8

"Look to Abraham your father and to Sarah who bore you; for when he was but one I called him, and I blessed him and made him many."

Numbers often pose a problem. Not only for the mind but for the spirit. It is very easy for an individual or a small group of Christians to become discouraged when confronted with a hostile world and the tremendous task of bringing the Gospel to all people. Many a youth group, too, has died uttering these words with its last breath: "It's no use. We're too few."

How many do we have to be to do work for the Lord and get results? What is the magic number in Kingdom work? It is number one. It is the individual. Take for example Abraham. He was all alone when God called him. But God blessed him and made him many. Abraham became the first among millions who through faith have been justified before God and made heirs of eternal life. Too few? Remember Abraham and what God was able to accomplish from beginning with one.

+ +

Saturday, January 24
NEW LIFE
Read Isaiah 57:15-21

For thus says the high and lofty One who inhabits eternity, whose name is holy: "I dwell in the high and holy place, and also with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."

What more gracious words could fall upon the heart of one who is conscious of his sins and shortcomings? What more blessed promise could God give the sin-sick heart than He gives to us here? If you have wandered away from God, do not be afraid to come back to Him. For He is standing at the door knocking with loving, nail-pierced hands. He comes, not in wrath and anger but in love and compassion. He comes to forgive, to cleanse, and to give new life to your heart and spirit. As you open the door, His greeting is one of peace. The Almighty One comes with healing in His wings. He who came to seek and save the lost still comes to give new life to the contrite and humble spirit.

Come into my heart, Lord Jesus. Amen.

God's Pictures of a Home

Mrs. Roy O. Storvick

To the *church* in thy *house:* Grace to you and peace, from God our Father and the Lord Jesus Christ" (Philemon 1:2-3). Yes, you and I know that in the days of the Apostolic Church, the meeting places for new Christian congregations were often in the homes of the members. What an impact on the world that nation would make whose homes were all truly miniature Churches, truly abiding places for the Most High! Is there a Church in your home?

God's picture of a *father* is recorded in Acts 10:2: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Cornelius, though a Gentile, had come to a true knowledge of God. Our Bible indicates the foundation of this life of Christian service. "He prayed to God alway."

God's picture of a good *wife* and *mother* in Prov. 31:10-31 has always been precious to me. Let some of the verses speak for themselves: "Who can find a virtuous woman? for her price is far above rubies. . . . The heart of her husband doth safely trust in her. . . . Strength and honor are her clothing. . . . She openeth her mouth with wisdom and in her tongue is the law of kindness. . . . She looketh well to the ways of her household and eateth not the bread of idleness. . . . Her children rise up and call her blessed; her husband also and he praiseth her."

Malachi records God's picture of a *son.* "A son honoreth his father." That father and mother who have their son's esteem, confidence, and love are truly blessed among parents.

The Bible does not record as many pictures of a *daughter* as of a son. The one I choose to hold up as an ideal for my daughters is Psalm 45:13: "The King's daughter is all glorious within." There can be no substitute in a girl's life for that inner radiance that comes when the heart is truly a temple of the living God.

Of all the pictures of the *child* in the home, I choose II Tim. 3:14-15: "But continue thou in the things which thou hast learned and hast been assured of, . . . and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

This is Christian Nurture month. The Holy Spirit will help you and me to make these Bible pictures a reality in your home and mine.

Women's M

CHRISTIAN

The Urgency of the Gos

When Paul Revere received the message tha British were coming, he got on his horse and swiftly through the streets telling the urgent to everyone.

When Morse invented the telegraph, he w all to know "what God hath wrought." Wh manufacturing concern produces a new pr their advertisers claim it is necessary for all p to have it if they are to live happily in our Their message is urgent—we must buy it *no* student who has stood in long lines waiting to tion for one of our college choirs or bands d postpone the good news if he wins membershi runs to the nearest telephone and calls his pa

The very nature of the Gospel is that way A great procession of mankind is lost in the ma sin and is headed in the direction of hell. Th no hope for them in the world of things and ga Their physical and mental strivings will gain

Evangelism has been defined as bringin the Christian Nurture department has grams begins within the family circle Christian Nurture articles be written b

Pages a

EVANGELISM

Silhouette by Harmon

Conrad M. Thompson

ing for eternity. Time marches on, and the front of this procession are falling headlong into eter- darkness to be lost from God forever. But it n't have to be. The message of Jesus Christ can plant them from the "broad way" to the "nar- way." The Gospel still has power to "make nings new."

e all know that, of course. But, somehow, it getting done. Too many of us have not sensed urgency of the Gospel. So we get lost in trifles in the mundane things of life. It is so easy to in more time on the church supper than the 's Supper, more planning for the social meeting the prayer meeting. We deal at length with nces and forget about the "riches of His glory." ur ladies' organizations need, along with the rest ne Church, to realize the shocking urgency of Gospel. The prophet's warning can hardly be nderstood, "The summer is gone, the harvest is past and we are not yet saved." We are also warned to proclaim the message, or the blood of lost souls will be upon us. Jesus stresses the urgency even more. On Ascension Day He could have talked to His disciples about many things, but of most concern seemed to be whether or not His work would be continued. So He said, "Ye shall be my witnesses . . . unto the ends of the earth." There is no mistaking that command. As His disciples stood star gazing, probably recalling the blessed days they had experienced with their Lord and also the unusualness of His ascending into heaven, two men appeared in white apparel to call a halt to their day dreaming. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." In other words—"Hurry up and get busy. There is no time to wait."

Supposing the disciples had said, "First we must raise money to improve the church, and then we must take care of all of the old and new business on our agenda. After our group becomes more spiritual we'll take up the work." No doubt they, too, had to raise money and to take care of the business of the church. Not all of their number were spiritual giants, but I cannot imagine their seeing only these and missing the "fields white unto harvest."

Lest we lose our perspective and forget the urgency of the Gospel, every Ladies' Aid program should be centered in an all-around program of Scriptural evangelism. In fact, this is its only reason for existence. Think of what could happen if every woman's group in our church spent more time on Bible study and in prayer. One thrills to think of it—revitalized churches, Christ-occupied homes, awakened consciences, power-filled witnessing. This couldn't go on very long before the Gospel's urgency would grip the heart and an all-out "share Christ today" movement would begin. I can see the shut-ins rejoicing over the visits of our ladies. I can visualize the neighbors hearing the good news about Christ from someone whose heart is burdened for souls. The unchurched, too, will be challenged to know Christ and to believe. The poor and the needy will be ministered unto in Jesus' name.

Let us not be guilty of majoring in minors. "Behold now is the acceptable day of salvation." Remember what Jesus said to the disciples who were tempted to get lost in non-essentials and asked, "Aren't there yet four months and then cometh the harvest?" He said, "The fields are already *white* (grain is never cut when it is white, that's too late) unto harvest. Pray ye therefore the Lord of the harvest." The time may be short. God puts us into His vineyard, not to eat grapes, but to hoe. We must bring Christ to people and people to Christ "while it is day."

onal relationship with Jesus Christ. Since of the most effective evangelism pro- community, it is fitting that one of the irector of evangelism.

Sheggeby

When You Study Exodus

Fernanda Urberg Malmin

The art of Bible study has come upon our people with an impelling force. The Luther League, the LDR, and the women of the Women's Missionary Federation have found that there is no substitute for genuine, thorough, prayerful Bible study.

During this time of year, women throughout our Church are asking, "What method of Bible study are you going to use as you study Exodus this year?" Obviously, many methods will be used because the groups where *Show Me Thy Glory* is used will be of many different types. Some will be large groups; some smaller; some very small.

The most effective Bible study is done when the Word of God is read both aloud and silently, and when each woman finds something new for herself in the reading. As the question arises in each woman's heart, "What can I find in this study to help me grow in grace?" the answer will come from the Word as the Holy Spirit enlightens. So the prayerful reading of God's Word is plank number one in all methods of Bible study. *Nothing can take its place.*

The *Nine o'Clock Prayer Hour* booklet, free to each woman (order through your Literature Chairman from the WMF Office, 57 South Fourth Street, Minneapolis 1, Minn.), is planned to help you in the prayerful reading of Exodus this year. When you get this booklet and use it each day as indicated, you will find yourself praying as Moses did, "Show me Thy glory." And, as the Lord showed Moses His glory, be confident that the Lord will never fail anyone who asks in sincerity.

The leader of your group will suggest how you can best prepare for the next meeting. And, if our women will *read* God's Word, they will come to each meeting so full of prayerful thankfulness for God's great mercy that our Ladies' Aid meetings, and Guild and Circle meetings will be transformed.

In addition to the plan laid out in the program booklet, *Show Me Thy Glory,* here are some other methods whereby the study of Exodus can be carried out. Each group will adapt the *how* it is done to the needs of the group. The first thing is to be sure that you actually *read* the Bible itself! Therein are gems worthy of our search.

SOME BIBLE STUDY METHODS

I *The Research Method*

Suppose you are going to study the Burning Bush incident as found in Exodus 3:1-20. This is background material for Lesson II in *Show Me Thy Glory.*

(1) The leader will give the passage to be studied.

(2) Then she will read the questions which she has prepared beforehand. Or the questions may be written on a blackboard or typed out, as the leader prefers.

(3) All read the passage silently.

(4) All read the passage together, reading sections by individuals or groups as called for by the leader.

(5) Then the questions are taken up one by one for discussion, every individual present taking part in this discussion.

The following questions could be used in this study:

(1) What is the name of the place where Moses was living at this time?

(2) What was the name of his father-in-law?

(3) When Moses saw the burning bush, what did he do first of all?

(4) What did God do?

(5) Then what did God say?

(6) And what did Moses answer?

(7) How did God direct Moses?

(8) Why did Moses hide his face?

(9) What was God's message to Moses?

(10) What did Moses think about his ability for so big a task?

(11) What assurance did God give?

(12) How has this assurance applied to your life?

(13) What is God's name here given?

Now you can go on with Less in *Show Me Thy Glory.*

II *The Västerås Method* (from den)

(Already used by our Luther Lea

(1) Read aloud portion of Scri which you are studying.

(2) Group silence for about ten utes, looking it over to see "Wh this Word saying to me?"

(3) During this period, mark passage as follows:

(a) If something challenges living, draw a candle beside the

(b) Beside a passage which s what God has done for you, dra arrow pointing up.

(c) If something isn't clear, dr question mark by it.

(d) When you find a passage w shows what God wants you to d others, draw an arrow pointing zontally.

(4) After ten minutes are up passages marked, the group s these, giving each member of the g a chance to participate.

(5) Discuss whole portion and l to pull together.

(A seminary student now in Ca nia as intern has mimeographed eral methods in booklet form. H one of them.)

III *The Scientific Method*

(1) Have one member of the g read the passage aloud.

(2) Take a few minutes while e one looks over the passage and himself:

"What does it say?"

(a) What does the writer em size? What does he include? W does he leave out? (Does he emph a person, place, time, or idea?)

(b) Does he compare one thing another?

(c) Does he repeat or contrast i

(d) What are key verses and i

(e) Try to put the idea in one tence.

(3) Discuss findings.

(4) Take a few minutes to loo the passage again, asking himsel

"What does it mean?" (What i author getting at?)

(a) Note the author's view by paring and grouping what you f in No. 2.

(b) Note the important words what they mean.

(Continued on pa

'wan (Formosa) Lutheran Missions

R. A. Syrdal

ission work in Taiwan is located in the large vhere the people from the mainland have con- ed. The Lutheran stations are therefore scat- rom the north to the south, the factor deter- g the location of a mission station being the ce of sufficient numbers of Mandarin-speaking to present the definite challenge of need. has been begun in new centers and is being led to meet the need.

pei is one of the centers of our mission work. thriving city of 450,000 with a great deal of y and is also the headquarters of the govern- of the island, as well as the headquarters for ent Chiang Kai-shek. There is a concentra- military personnel, students, and government s in this area, all who speak the Chinese lan- they were used to from the mainland.

s Lenorah Erickson of the Lutheran Free h has for some time been conducting student ngregational work in the city, with her own as center for all her work. Dr. and Mrs. Sovik settled in this city, beginning evangelis- rk. Other workers who have been there for time are Miss Sigrid Omestad of the Norwe- utheran Mission and Miss Meta Stauns of the n Mission Society, the latter working in the y Hospital for the present in hopes that she ater become fully active in full-time evangelis- rk.

work has been very encouraging in this city. rickson's home was overcrowded on Sundays, with Sunday school and later with people at- g regular church services. Miss Omestad had rly been working in the McKay Hospital, but w leased a small building next door to a large g area for families of military personnel. The conditions there were a little rugged, but there eat opportunity for evangelistic work and Bi- sses, and this rather new work was showing promise.

y missionary home was a beehive of activity. were coming and going at all hours, and classes were conducted each week to instruct Word of God.

Taipei we set out to visit the other centers we have mission work on the island. Our op was Keelung, the northern port city of the It took less than an hour to go there by bus ood roads showing good engineering skill as wound around hills, crossed rivers, and tun- through the mountain. A short walk, and we were at the Lutheran Service Center. There we were welcomed by the Rev. and Mrs. Victor Swenson of the Augustana Church, who were in charge of the work from that headquarters, and the Rev. and Mrs. Anders Hanson and children, who had just arrived and were proceeding with the slow process of going through customs before going south to their station in Kaohsiung. This center was originally intended to be a service center for American navy personnel, and had been purchased for that purpose by the Service Commission of the National Lutheran Council. After a service pastor had been stationed there, the navy moved its base, and so the building was leased by the missions.

A three-story corner building, the ground floor served as street chapel, the second floor as church and Sunday school quarters, and the third floor as residence. It was a comfortable home, and we talked over possibilities for the future. The Chinese from the mainland were more diffused throughout the city here than in many centers, so it was well to have a location so close to the center of the city.

Miss Gjertrud Fitje of the Norwegian Missionary Society has been here for some time conducting evangelistic work and student work. We visited her headquarters and saw some lots that she hoped could be purchased for a more permanent chapel for the Christian assembly that was constantly growing. She piloted us around so that we could get a good understanding of the problems and possibilities of work in the city, and insisted that we must see Ho P'ing Tao (Peaceful Island) at the edge of town, where some promising work was being carried out among the workers of a shipyard. To get there we borrowed bicycles. We really got the feel of the road this way, and the "feel" persisted for some time after the eight-mile round trip was over.

The trip was worth while. Out to a little island connected to the city by a bridge, we passed the harbor with its great variety of ships and came on a picturesque little knoll where new wooden ships were coming off the runways. There the men hewing timber and their families gather to hear the Word of God regularly, and there is much promise that a flourishing congregation will soon be organized, meeting in some of the rough sheds amid half-formed ships, timbers, and the tools of the ship builder.

The next trip took us southward, with the first stop being at Hsin Chu (New Bamboo). We took the train and had a good view of the countryside as we

sped along in comfort. There are high mountains in Taiwan, but I was surprised here to see a wide plain that I later discovered went all along the west coast to the southern tip. There was fertile land here, producing three crops of rice a year and other small grain, and producing enough sugar cane for export, sweet potatoes, peanuts, and vegetables. Not as heavily populated as most sections of China, there was sufficient food here for the entire population, even though the numbers had swelled with the inroads of the central government officials and military personnel.

Arriving at Hsin Chu we were met by the Rev. Arthur Nyhus of the Lutheran Brethren and taken to his home for coffee and for a chance to talk over the situation in that city. It was warm, but Pastor and Mrs. Nyhus, Miss Oudal, and one of their Chinese pastors from the mainland were well located in an unevangelized section of the city where they had multiple living quarters and an attractive chapel. From here they reached out to other sections of the city. A small truck served as "bus" to gather in the people for Sunday worship, but regular classes and devotions were conducted at the military hospital and at other points.

Here again it seemed like being back in Honan as we met people of our provinces in China, Honan, and Hupeh, and could speak with them in their own tongue. Among many interesting contacts in the city was one we enjoyed at a large elementary school. Seeing the pupils gathered out in the campus around a platform where the principal was speaking to them, we went in, took some pictures, and met some of the teachers. Several of the teachers we met were Christians. They had now taken over the school and were conducting all classes in official Chinese of the mainland. The children made the change from their own dialect very well, and they almost swarmed over us when they found out that we spoke a language they understood. The teachers hurriedly informed us that these children were a little less well behaved than those on the mainland, but that they were learning fast.

Late that night we took the train again and got off at Tai Wan, rather travel-worn from too little sleep in a stuffy compartment with short berths. This was dispelled by a hearty breakfast, complete with coffee, served at a very fine restaurant at the depot. We took a hurried walk through the center of the city and found one of the older Presbyterian churches on the island. There we were able to visit for a while, with some language difficulty, with the Taiwanese pastor. Then we took a bus for the deeper south.

Our destination was Kaohsiung, the souther city secondary only to Keelung in importance. almost 280,000 people, it formed the metropo the south and is the central point for our m work in the entire area. We stopped off in one er city enroute where we found Miss Eleanor A son of the Augustana Church located in a com tion chapel-housekeeping arrangement on th ond floor of a building on main street. Here co had been made with students and military p nel, and active evangelistic work was being ducted.

At the chapel when we came was Mr. Shih time business man for the Lutheran Home Agency in Hankow, and a good friend of a two generations of missionaries. He was old but seemed to be in good health as he rejoic God's blessings that he had been permitted to to Taiwan and to live in safety in close pro with other members of his family, who had wise escaped the evils of Communism.

Arriving a little later at Kaohsiung, we took cabs to the home of the Rev. and Mrs. Leslie B where we were graciously taken in and ma feel as welcome as members of the family. Brandt is the Lutheran service pastor. He reading room for American sailors and visi ships as they come in to the commodious harb conduct services for the men. After a brief re hurried on to the mission center, which is a two-story building housing three families an single missionaries. The work here was beg the Augustana Church, Miss Ethel Akins bei charge of the work, the Rev. and Mrs. Anders son having just arrived, and Pastor and Mrs. man having come to be in charge of the School. Miss Helga Bech-Anderson of the L Mission Society was there also to teach in the School. This was the center of a great deal tivity. Dr. Chin lived and conducted a clinic o first floor. From this building, work spread ou many areas of the city.

The Bible School was a place of interest. Ruins," as the building had been fitly named now being changed from a burned-out shell church and Bible school. A concrete building walls were strong, and the building had been b and was being renovated with a new second being added to serve as classrooms for the School. One thing is certain, and that is that w not send enough missionaries to meet the need tively in Taiwan. We are training Chinese s they can, as lay people within their profession

-time workers in the Kingdom, carry on the of evangelism.

illustrate the type of evangelistic work that is l out in several parts of the city, we would take you along to an evening meeting of the Lutheran congregation organized in Taiwan. of the center is an industrial area where the rs live in housing units. In an assembly hall factory, generously loaned to the missionaries, vd of worshippers jammed in for a program. were talks by members of the congregations, entatives of student groups, ladies groups, and by the Sunday school children. A most in- gathering of people, homeless and without ch of their own, meeting in temporary indus- quarters that gave little architectural similarity place of worship. The spirit made up for the proper setting, but the time they can use the ng is limited and they must have a church. were being secured then in hopes that a proper h edifice can soon be erected with substantial rom America.

se are just glimpses of the possibilities that are lied far beyond the few illustrations given. are difficulties, and there is uphill work as in ristian endeavor. On the other hand, there are doors that we hope we may enter in full force e the Gospel.

flew back to Taipei, arriving in time to have terview with Governor Wu. A Christian, a ate of Harvard, former mayor of Hankow and f Shanghai, he is now doing a big job in man- the affairs of the island. He was most cordial ssured us of a hearty welcome as a Christian h working among his people.

orials

ed from page 33)

of the Kingdom are not something to speak reluctantly. The biblical principle is that "we ecause He first loved us." Money in the Church "one of those necessary evils." It is rather a d and sanctified vehicle with which we may our thanks and pay our obligations to the God loves us, and through which God's great work ried on. In the second place, the article is tragic t it is Law, not Gospel.

revert to our experience of long ago. We well mber the day we concluded that we had been all g in our approach. God's people do not want pastor to apologize for bringing them God's ge concerning Christian Stewardship. That pas- ho does so is derelict in his duty, and that con- tion which acquieces in such an approach is ng itself spiritually.

Projects for Special Support

(Continued from page 34)

(10) Full salary support (it usually takes from 6 to 10 months to attain full salary support) for one new congregation—for one church $2,500; for 30 new churches $75,000.

(11) Six months' salary support for parish worker —for one church $1,350; for 30 churches $40,500.

(12) Full salary support for a Home Mission parish worker for one year—for one church $2,700; for 30 new churches $81,000.

(13) Complete loan through purchase of Home Mission Trust Certificates for one project (to be agreed upon) from $50,000 to $90,000 and all to be repaid by the congregation.

(14) Full grant-in-aid for one new project (to be agreed upon) to cover initial salary and interest aid on total loan and not to be repaid by the congregation. The amount runs from $12,000 to $25,000 per congregation, and is spread over several years.

(15) Full sponsorship support of one new congregation (to be agreed upon). This would include $312.57 for minimum equipment and $12,000 to $25,000 grant-in-aid, plus a loan of from $50,000 to $90,000, this loan to be repaid in full with interest at 4%.

DP's Join Churches

Philip S. Dybvig

Many people in the E.L.C. have helped sponsor DP's who came to America under the Lutheran Resettlement Service of the National Lutheran Council. Furthermore, the Church has sponsored a number of pastors. Now comes a report by the Lutheran Resettlement Service showing that 95% of the displaced persons brought to the United States under the Resettlement Service have become members of Protestant Churches.

The report also showed that 56 young people are enrolled in colleges or universities, 62 in high schools, 111 in junior highs and 268 in grade schools.

There has been much moving among the DP's from their original communities to larger centers. Only 25% are still with their original sponsor. Ninety-nine families moved because of higher wages; 73 for a better position; 32 in order to go into their own profession; 25 because of illness; and 83 because of some unsatisfactory condition such as long hours or poor living conditions provided by the sponsor.

Only 40 families reported no membership in churches and even 10 of these claimed to attend church; 627 families have joined U.S. churches of which 562 joined Lutheran congregations.

Here and There on the Christian Front

Edited by Raymond M

SOUTH AFRICAN BISHOPS CONDEMN INTOLERANCE

All races in South Africa were exhorted to work together for a more Christian social order, in a statement issued by the Anglican bishops of the country and read in the churches. "There is no room among Christians for hatred, intolerance, contempt, or pride," they said. "We must seek for opportunity to give expression to our unity in Christ. And above all we must be on our guard lest by word or deed we break the spiritual bonds that unite us all in the family of God.

"It is for us to show by our example that men of different races can work together with mutual respect for the building in this land of a social order more in accordance with the mind of Christ. In the power of the Holy Spirit of love and wisdom, prejudices can be overcome and difficulties conquered. We are members of one body, in which where one member suffers all the members suffer with him."

EVANGELICAL COMMENDS NEW VERSION

Whether or not the Revised Standard Version of the Bible agrees with the King James Version is strictly beside the point, says Dr. J. Harold Greenlee of Asbury Theological Seminary in a December issue of **United Evangelical Action.** Commenting especially on the New Testament, he wrote, "The New Testament was written to be understood, not merely to be held in awe because of an abundance of archaic phrases and obscure words making it sound mysterious and dignified."

This article by Dr. Greenlee follows a series of articles unfavorable to the new version, written by Dr. Oswald T. Allis, thus fulfilling an earlier promise to present both views on the subject in the periodical.

In summary Dr. Greenlee's article says: "The careful student of the Scriptures will not rely completely upon one version of the Bible, and he will seek to recognize the strength and weaknesses of the versions he uses. He will be aware of the fact that no version has any authority except as it translates accurately the original Greek. In this writer's opinion, the RSV of the New Testament is a good version . . . it may safely be read 'for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work.'"

DULLES SAYS AMERICA NEEDS REVIVAL

John Foster Dulles will not be the first Secretary of State to belong to the Christian Church and to believe that the spiritual is necessary to the political side of life. He will have the unique distinction, however, of having been actively engaged in the efforts of the churches to achieve visible signs of ecumenicity, and of having studied the place of the Church in the economic and political well-being of the nation.

It was most natural that Mr. Dulles should be invited to address the recent General Assembly of the National Council of Churches in Denv cause of the mid-Pacific conf with President-elect Eisenhow speech was made by way of a ing. In it he called for a spiri vival. "Our present lapses are due to the fact that the demand of us have been so largely in m material, and defensive terms t indispensable role of the spirit h forgotten. The need is for a s revival, so that our people will strate dramatically their righteo pose, a purpose which will be u in its appeal, peaceful in its m and intense in its dedication."

In his address Mr. Dulles urg private charity to sufferers over expanded, citing the great contri of church agencies. He said ment aid is always suspect beca recipients feel that the governm an ulterior motive. But even sums, he asserted, can serve gre "if they implement programs result from clear vision, compas hearts and alert minds."

DIBELIUS AT NATIONAL COUNCIL

RNS Photo

Bishop Otto Dibelius of Berlin (second, right), was a featured speaker at the secon nial assembly of the National Council of Churches in Denver, Colo. Although the had been cancelled because of the illness of Mrs. Dibelius, the bishop renewed hi following her death. He is shown during broadcast of a panel discussion with other a speakers. Left to right are: The Rt. Rev. Henry Knox Sherrill of New York, presiding of the Protestant Episcopal Church and out-going president of the NCC; Sen. Henry Lodge, named by President-elect Eisenhower to be U.S. ambassador to the U.N.; D ius; and Dr. Walter Van Kirk of New York, executive director, Department of Intern Justice and Goodwill, NCC.

IFIC LUTHERAN
SEMINARY

ED FORCES CALLED AT MISSION FIELD

greatest mission field today for ican churches lies in the armed Chaplain (Maj. Gen.) Charles penter, Air Force Chief of Chap- told delegates to the biennial as- y of the National Council of hes. Chaplain Carpenter, who is nan of the board of chaplains of vices, said "a great many of the men and women who are com- to the armed forces are religious- rate."

testing of a thousand Protestant y the chaplains of the Air Force of our indoctrination centers," , "showed that in their estima- eligious illiteracy is about 28 per f these young people are coming religiously illiterate, and if we hem into areas of the world and ituations that will test their best understanding, and if we fail to mething about their moral and al protection and development, ve can have as a result a national us tragedy as well as a personal al tragedy."

is a necessity," Chaplain Carpenter asserted, "that the Christian Church today recognize that it must make a definite contribution to these young men while they are in military service, not only for the purpose of producing worthwhile Christian youth in the military but that we might hold them close to the Church so that when they return, at the rate of a million a year, they will come back to the Church as active members; men and women who are leaders of the laity of the Christian Church of tomorrow."

WORTHY OF NOTE . . .

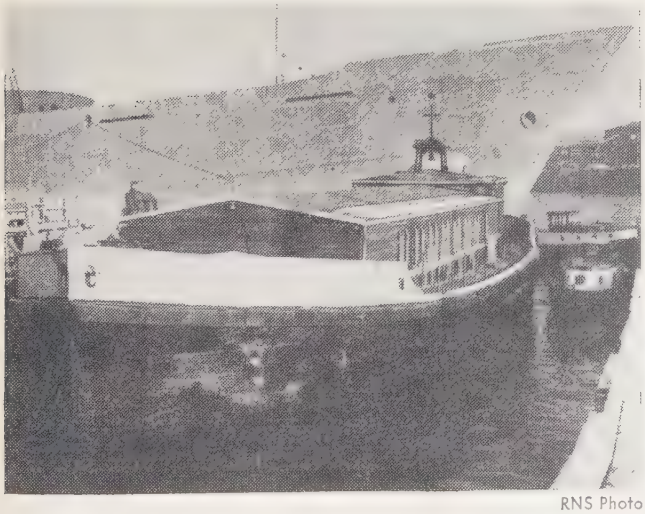
Bishop Otto Dibelius, addressing the General Assembly of the National Council of Churches, stated it as his belief that God has made Germany a battlefield in the big fight between Christian civilization and the materialistic religion of Communism, saying, "We realize that it is a fatal question for all the world whether we Christians in Germany withstand and finally win, or whether we will succumb to the materialistic philosophy of the East." . . . Over forty thousand American Lutherans, representing 69 per cent of the congregations affiliated with the National Lutheran Council, were reached by the "Post-Hannover" conferences sponsored this fall by Lutheran World Action. . . . The Archbishop of Canterbury has spoken up, on the eve of the visit of Marshal Tito to England, to remind the Yugoslav leader that good will between Britain and Yugoslavia can hardly be maintained as long as Christian traditions in that Balkan country are "subjected to severe attack by governmental action." . . . Revival of private confession in the Lutheran churches of Scandinavia was advocated by Bishop Arne Fjellbu of Nidaros in an article published in the yearbook of the bishopric. He predicted that the practice "will become a reality again and be considered a central element of the Lutheran Church order." Modern psychology and the development of psychoanalysis in the treatment of mental trouble have pointed the way to the revival of private confession, Bishop Fjellbu said.

CHURCH DEDICATED AS FREEDOM SHRINE

RNS Photo

A bronze plaque near the front door of St. Paul's Protestant Episcopal church, Mount Vernon, N. Y., was unveiled dedicating the historic building as a National Shrine of the Bill of Rights. Prepared by the Department of the Interior's National Park Service, the plaque was accepted by the Rev. Darby W. Betts, canon of the Cathedral of St. John the Divine, New York. It was on the village green of St. Paul's church that the election of October 29, 1733, was held which led to the trial of John Peter Zenger for libel, his subsequent vindication, and the ultimate adoption of the Bill of Rights and the doctrine of the freedom of the press.

GERMAN NAVY VESSEL BECOMES CHURCH



RNS Photo

nusual "floating" church was converted and rebuilt from a former German navy vessel used as a house of worship for Lutheran fishermen and riverboat men at Hamburg . The church was reconditioned at a cost of about 50,000 marks ($11,900), part of was contributed by Lutherans in other countries. Hamburg shipowners and builders, ssmen and sailors provided the balance. Refugees from East Germany comprise the ty of the congregation. Many of them plying small craft in and around Hamburg eir vessels as living quarters. The church seats some 140 persons and has painted indows illustrative of East German areas and cities from which its congregation came.

When You Study Exodus

(Continued from page 38)

(c) Note the spirit of the passage. (Try to feel as the author did. Experience what the author experienced. See what the author saw.)

(d) What does the passage teach you about the Father, Son, Holy Spirit, sin, repentance, forgiveness, and the Christian life?

(5) Again discuss.

(6) Now take a few minutes while everyone looks at the passage again, asking himself:

"What difference does it make to me?"

(a) List the lessons of the passage for you.

(b) Look at your own needs and see how they are answered by God's Word.

(7) Discuss

May the study of Exodus help you grow in grace. Remember that we hear God speak to us through His Word when we read it with prayerful hearts, expecting to hear Him.

Within the ELC

(Continued from page 26)

en were first baptized. One unusual feature of the baptism rite was that among those baptized were a great-grandmother (87 years of age), her daughter, a son and grandson of the daughter. Dec. 14, 67 adults and 39 children were received into membership. The present confirmed membership of Trinity Church now numbers 2,286.

Chicago, Ill. The pastorate of Bethel Church has been vacant since the Rev. J. B. Shefveland moved to Rochester, Minn., early last fall. The preaching in the congregation has since been largely done by the student intern, Vernon Faillettaz, visiting pastors having occasionally filled the pulpit. The preacher on Christmas Day was Dr. Martin Anderson, president of the Eastern District. Other guest preachers during December were Dr. Conrad Hoyer and the Rev. A. R. Blegen. The new parish worker in St. Timothy Church, parish of the Rev. Talbert Ronning, is Miss Ina Bredenberg, a graduate of the Minneapolis Lutheran Bible Institute.

North Dakota

Souris, N. Dak. After having served as deacon for 47 years and for many years as Sunday school superintendent and "klokker," Bert O. Klokstad, a charter member of Lesje Church, was honored Christmas Day by his church by having the title "deacon emeritus" conferred on him. The pastor of this parish is the Rev. Ray Melheim.

Sentinel Butte, N. Dak. Twenty-eight new members, fourteen of them children, were received Dec. 14 by Trinity Church, parish of the Rev. O. L. Olsrud. Of the fourteen adults, six were baptized and afterwards confirmed together with five other members of an adult confirmation class. Last June a similar group was received into membership.

South Dakota

Colton, S. Dak. The seventieth anniversary of St. Jacob's Church, parish of the Rev. Arnold O. Blom, was observed Dec. 14. Guest speakers were: the Rev. K. B. Vaaler, former pastor of the parish, Dr. L. A. Pierson, president of the South Dakota District, and the Rev. Ernest Nelson, Madison, S. Dak. A reception for new members closed the day's festivities.

Pacific

Kent, Wash. Rural Zion Church, parish of the Rev. Dorman Headland, has taken into use a new 14-room classroom building. Most of the labor in erecting the building was done by members of the congregation. This church operates two Sunday school buses.

Springfield, Ore. At the fall meeting of the Willamette Circuit, District President Foss spoke on "The Doctrine of the Ministry and the Call." Three laymen, Arthur Olson, Silas Torvend, and K. T. Myklebust, discussed the layman's relation to his church and his home.

Fairbanks, Alaska. Early in December the Lutheran Service Center, located in the basement of Fairbanks Lutheran Church, was heavily damaged by fire. The loss may reach a total of $15,000. The church sanctuary itself was only slightly damaged.

Longview, Wash. The Thanksgiving service of Emmanuel Church, parish of the Rev. Clifford O. Larson, was held on the Sunday preceding Thanksgiving Day; the offering netted $3,000. On Thanksgiving Day itself a "home service" was held in about 175 homes according to suggestions earlier published by the pastor. Similar suggestions were sent out for a "home service" on Christmas Eve. The offering received at the Christmas festival service went to a fund being established for the support of a parish representative on the foreign mission field. After an earlier Christmas concert by the choir the congregation presented gifts to the past other parish workers.

California

Patterson, Calif. Our Sa Church, parish of the Rev. Mag Anderson, has recently undergo tensive interior remodeling: and ceiling alterations, new equipment, six stained glass wi chancel furniture, pews and ca the addition of a narthex and a ers' room. Re-dedication took Nov. 9 by District President Among clergymen taking part service were four former pastors parish: Geo. Shurson, M. K. Har Eugene Lee, and A. J. Towe.

Los Angeles, Calif. Our Sa Church, parish of the Rev. Knutson, announces in its "Messenger" that it has obtained crow on seven choice lots on Street, between Bronson and Streets, as site for its future chu fice. It now worships in the A dor Hotel. Among recent guest ers in Our Saviour's have been t Herbert Loddigs and Dr. S. C vold.

ANNOUNCEMENTS

PENSION INGATHERING RECEIPTS

Up to and Including December 29, 1952

$511,110.70

Wanted: Used pews about long, a few shorter, a total of 2 by new church in southeastern Dakota. Write Delbert Maunu, ick, S. Dak.

Wanted: Used golden oak p or 10 feet long. Write Mrs. Thoreson, Voltaire, N. Dak.

CHANGES OF ADDRES FOR PASTORS

B. J. Blikstad, Dennison, Minn.

Dr. H. J. Glenn (temp.) 217 N. Ave., Pierre, S. Dak.

Walter C. Gravrock, 215 Ridgew Oakland 11, Calif.

Stanley G. Gunsten (office) Box 4 Ore.

Stanley G. Gunsten (residence) 3 gress Ave., Bend, Ore.

T. O. Hill, Beaver Bay, Minn.

H. M. Knudsvig, 2519 Lyndale Minneapolis 11, Minn.

G. C. Knutson, 601 Prospect Ave. Minn.

Dr. N. Astrup Larsen (temp.), 18 ket St., La Crosse, Wis.

Raymond M. Mathsen, 1827 Salsbu Cody, Wyo.

Lyle J. Onstad, 306 S. 8th, Bozema

. P. Rasmussen, 2901 Western Ave., rest, Ill.
Rasmussen, 4354 Longfellow Ave., olis, Minn.
D. Sather, Baltic, S. Dak.
Sorgen, 1224 3rd St. S., Moorhead,

Strand, 2223 E. 35th St., Minneapolis,

W. F. Swantz, The Cottage, Ayle- ve., London N. W. 2, England.

Loving Remembrance

Memorial Wreaths—ELC

heard a voice from heaven saying, Blessed are the dead who die in the om henceforth: yea, saith the Spirit, y may rest from their labors; for their ollow with them. Revelation 14:13.

ving remembrance of dear ones de- the following gifts for the further- f the Kingdom of God have been

November 24 through November 28, 1952

n, Mrs. A. O., Echo, Minn., $81.
J. H., Ridgeway, Ia., $26.
Andrew S., Blooming Prairie, Minn., $4.
Conrad, Ada, Minn., $5.
Arthur, Stanhope, Ia., $61.
W. I., Estherville, Ia., $27.
n, Mrs. C. O., Bricelyn, Minn., $3.
Irs. P. G., Dawson, Minn., $42.
Gina, Renner, So. Dak., $42.
Frank, St. James, Minn., $5.
Jonas, Florence, Minn., $20.
ameron, Birchwood, Wis., $15.
on, Ole, Decorah, Ia., $11.
h, Mrs. Randi, Fergus Falls, Minn., $5.
on, Mrs. Joseph, Cannon Falls, Minn., $35.
on, Odoyle, Fertile, Minn., $12.
Henry, Poskin, Wis., $21.
on, Leonard, Barrett, Minn., $5.
ard, Adolph, Savage, Mont., $2.
Jens, Albion, Nebr., $5.
Adolph M., Lanesboro, Minn., $23.50.
Eric, Lake Mills, Ia., $5.
Mrs. Ida Marie, Grand Marais, Minn.,

Richard, Hettinger, No. Dak., $2.50.
William, Henning, Minn., $5.
rs. Theodore, Decorah, Ia., $6.
Ole J., Humboldt, Ia., $20.
Trigg, Slayton, Minn., $1.
T. A., Vermillion, So. Dak., $32.
Andrew, Elbow Lake, Minn., $8.
Mrs. Leo, Hazel Run, Minn., $3.
a, Mabel, Minn., $2.50.
Helene, Kathryn, No. Dak., $5.
Lars, Flandreau, So. Dak., $14.50.
Arnt, Birchwood, Wis., $3.
n, Mrs., McIntosh, Minn., $17.
ud, Martin, Bison, So. Dak., $8.
Mrs. Raymond, Mylo, No. Dak., $299.40.
Archie, Spring Valley, Wis., $1.
d, Oley, Forest City, Ia., $7.
Michael G., Henning, Minn., $2.
Donald S., Benson, Minn., $13.
Hilmar, Oslo, Minn., $5.
Martin Olaus, Humboldt, Ia., $72.
on, Mrs. Christina, Slayton, Minn., $14.
, Mrs. Tom, Garretson, So. Dak., $9.
Mrs. Anna, Spicer, Minn., $221.20.
n, Mrs. Albert, Lodi, Wis., $5.
n, Gilbert, Litchfield, Minn., $5.
n, Martin, Garretson, So. Dak., $3.
Van, Milnor, No. Dak., $5.
s, Jacob, Malta, Ill., $15.
and, Anna, Chetek, Wis., $1.50.
d, James, Perley, Minn., $5.
Max, Slayton, Minn., $2.
ad, Mrs. Andrew, White Earth, N. Dak., $6.
d, Mrs. Olaf, Mt. Horeb, Wis., $100.
Ole, Whalan, Minn., $7.
n, Hogan, Menno, So. Dak., $34.
Mrs. Ben, Starkweather, No. Dak., $5.
nd, Mrs. Anun, Woodworth, No. Dak., $4.
George, Michigan, No. Dak., $9.
kken, Emilie, Hettinger, No. Dak., $5.
Joseph, St. James, Minn., $17.50.
Mrs., Estherville, Ia., $5.
on, Mrs. M., Ambrose, No. Dak., $2.
on, Morten, Volga, So. Dak., $1.
on, Mrs. C., Erskine, Minn., $8.

Toso, Jens H., Esmond, No. Dak., $54.
Tufte, A., Hazel Run, Minn., $18.
Vogen, I. C., Lake Mills, Ia., $33.
Walhus, Martin, Mabel, Minn., $19.
Wiltitad, Mrs., Middle River, Minn., $9.
Wold, Peter, Mabel, Minn., $9.
Wold, Mrs. Arne K., Blooming Prairie, Minn., $58.
Wold, Ole S., Mondovi, Wis., $31.

Omission November 28, 1952

Johnson, Inger, Mount Horeb, Wis., $1.

From December 1 through December 5, 1952

Amberson, Julia, Everett, Wash., $2.
Anderson, Martin, Florence, Minn., $5.
Anderson, Myron, Spring Grove, Minn., $12.
Anderson, Osmund, Elroy, Wis., $3.
Andresen, Andrew, Wallingford, Ia., $272.75
Askelson, Knute, Spring Grove, Minn., $31.
Banks, J., Wanamingo, Minn., $10.
Berg, Mrs. A., Twin Valley, Minn., $5.
Berge, A. R., Whalan, Minn., $9.
Bergsgaard, Paul, Spring Grove, Minn., $19.
Birkland, Ole S., Oklee, Minn., $3.
Brenna, Haaken, Kenyon, Minn., $33.
Brown, Arthur, Spring Grove, Minn., $7.
Brown, Roger, Ames, Ia., $15.
Carlson, Mrs. Werner, Belview, Minn., $40.
Christopherson, Mollie, West Salem, Wis., $48.25.
Clark, Lee, Wallingford, Ia., $84.
Cleveland, Mrs. Christ, Leland, Ia., $3.
Davis, E. W., Halma, Minn., $10.
Dranky, Torgie, Oslo, Minn., $12.
Edstrom, Mrs. Anna, Hudson, So. Dak., $10.
Erickson, Mrs. Charlotte, Malta, Ill., $5.
Everson, Chris, Viroqua, Wis., $5.
Field, Mrs. John, Chaseburg, Wis., $10.
Fike, Mrs. Fred, Forest City, Ia., $20.
Flisrand, Martha, Florence, So. Dak., $41.
Folland, Mildred, Halma, Minn., $10.
Franstal, Lars O., Estherville, Ia., $56.15.
Fredrickson, Mrs. Clara, Viking, Minn., $20.
Fredrickson, Mrs. Mary, Redwood Falls, Minn., $10.
Gilbert, Shelia, Ostrander, Minn., $10.
Gladem, Mrs. Hannah, Oakdale, Nebr., $48.
Grove, Mrs. Louise, Grand Forks, No. Dak., $2.
Gulsvig, Edwin, Elbow Lake, Minn., $13.
Gunderson, O. S., Aberdeen, So. Dak., $2.
Halvorson, Mrs. Tilford, Spring Grove, Minn., $4.
Hansen, H. Christ, Baldwin, Wis., $7.
Hanson, Mrs. Clarence, Wallingford, Ia., $143.75.
Hanson, Milton, Clarkfield, Minn., $20.
Harestad, Conrad, Jr., Ames, Ia., $48.
Hegge, S., Wanamingo, Minn., $44.
Herschberger, Frank, Kenneth, Minn., $27.
Heskii, Mrs. Erick, Thor, Ia., $9.
Hetland, Gordon, Grafton, No. Dak., $5.
Holvick, Mrs. Rachel, Howard, So. Dak., $4.
Horte, Mrs. Dora, Valhalla Centre, Alta., Can., $20.
Hove, Mrs. Andrew, Stoughton, Wis., $35.
Hulsether, Alfred, Montfort, Wis., $31.
Hunstad, Norman, Aberdeen, So. Dak., $25.
Huseby, Maurice, Porter, Minn., $1.
Hull, C. L., Wallingford, Ia., $38.
Jacobson, Andrew, Menomonie, Wis., $2.
Johnson, Mrs. Agnes, Palermo, No. Dak., $2.
Johnson, Andrew, Marshall, Minn., $3.
Johnson, Mrs. Bertha, Osakis, Minn., $5.
Johnson, Christian, Clarkfield, Minn., $1.
Johnson, C. O., Hibbing, Minn., $3.
Johnson, Mrs. Hjalmar, Pelican Rapids, Minn., $11.
Johnson, Peter, Naples, So. Dak., $64.
Karsten, Audrey, Ada, Minn., $10.
Kaufman, Charles, LeRoy, Minn., $8.
Kittelson, Mrs. G. A., Oakdale, Nebr., $4.
Klev, H. N., Silverton, Ore., $71.50.
Knutson, Gilbert, Callender, Ia., $20.
Knutson, Joseph A., Eagle Grove, Ia., $49.
Larges, Mrs., Twin Valley, Minn., $5.
Larson, Mrs. Nels, Hibbing, Minn., $5.
Levrude, Louis, Montfort, Wis., $1.
Lomen, Chris, Westby, Wis., $1.
Loulien, Mrs. Otilla, Burr Oak, Ia., $2.50.
Lund, Ole, Granite Falls, Minn., $12.50.
Lund, O. O., Puyallup, Wash., $13.
Lund, Seval, Rock Falls, Wis., $3.
Lykken, Louis, Grafton, No. Dak., $5.
Maland, Joseph J., Frost, Minn., $145.
Mellem, Mrs. Leivie, De Soto, Wis., $1.
Mickelson, Mrs. Anna, Wallingford, Ia., $67.75.
Mork, O. T., Madison, Minn., $19.
Nelson, John, Devils Lake, No. Dak., $2.
Nesvik, Mrs. Peter, Ossian, Ia., $5.
Oleson, Olaf, Pierre, So. Dak., $3.
Olson, Mrs. G. C., Westby, Wis., $11.
Olson, Martin, Kindred, No. Dak., $49.
Olson, Ole., Rushford, Minn., $15.
Omberson, Christine, Jackson, Minn., $5.
Osmonson, Halvor, Gully, Minn., $15.
Ostrem, Bernard, Chaseburg, Wis., $6.
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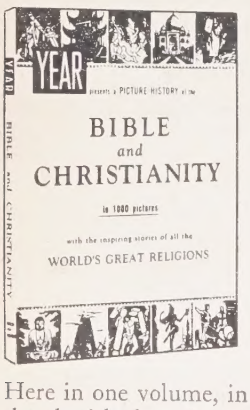

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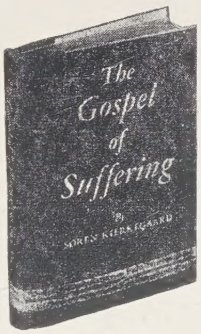

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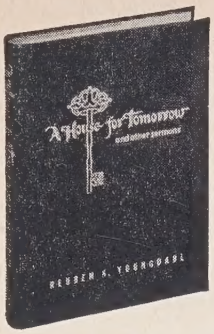

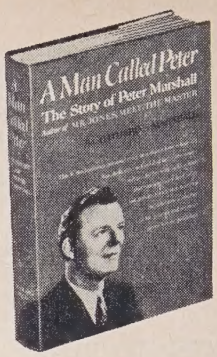

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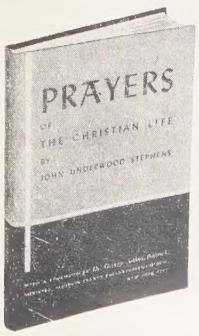

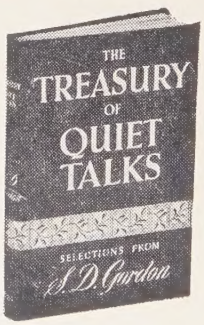

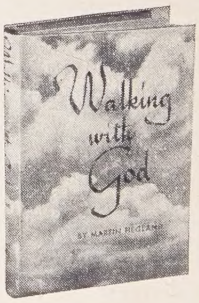

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